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tion against Origenism;" and "Subsequent History of Origenism." We are surprised to find that Fairweather does not take the slightest notice of the famous edition of Origen's work by the Berlin Church Fathers Commission, a reference to which one would naturally expect to find either in the preface or in the chapter on "The Writings of Origen." This lack of acquaintance with the latest German and foreign literature on Origen and his writings constitutes one of the few blemishes of the work. The book, to be sure, adds nothing to the knowledge already accessible, but will do a service in reaching a new class of readers who are not familiar with patristic literature. It will point out also that for a long time Origen was the dominating force in the theological world; that all subsequent theology has been largely shaped by him; and that, even when every deduction has been made for his errors, he must still, as regards spirit and method, take rank as the ideal Christian theologian of the patristic period.

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**Quiet Talks with Earnest People in My Study.** By CHARLES E. JEFFERSON, Pastor of Broadway Tabernacle Church, New York. New York: T. Y. Crowell & Co., 1898. Pp. xvi + 180. \$1. **Quiet Hints to Growing Preachers.** Same Author and Publisher, 1901. Pp. viii + 214. \$1. **Doctrine and Deed.** Expounded and Illustrated in Seventeen Sermons. Same Author and Publisher, 1901. Pp. viii + 376. \$1.50.

These volumes set a high ideal before the pastor and sermonizer. The first volume might well be put into the hands of every official layman; no book would be likely to be of more practical helpfulness in the pastoral relationship. The second of these little volumes will be of service to the young and growing preacher, who could find no greater inspiration for his ministry than these *Quiet Hints* will furnish him. In the third and larger volume of sermons, the ideas and ideals of the *Talks* and *Hints* are put into practical form. We see how the author himself in his preaching realizes them.

The outstanding characteristic of these volumes is the utter simplicity of their style. They are models of unpretentious impressiveness. Most writers would attempt more and do worse. One is apt to think that it is all so simple and clear that anyone could write like that, until one makes the trial for one's self. These books are packed

with common-sense and Anglo-Saxon. One can but think that the author is consciously and persistently endeavoring to reproduce in his style the simplicity and strength of John Bunyan and the English Bible. We know no modern books that more nearly approach this ideal. As we read them we are reminded of the Master himself, talking in terms that can be understood of all the people.

They are religious books, too. Their message is the New Testament message. Their spirit is that of the gospels. They present most effectively the ideals, duties, dangers, and rights of the ministry and of the church membership. The *Quiet Talks* discuss the preacher as "The Unknown Man;" "The Maligned Man;" "The Misunderstood Man;" "The Minister in His Relation to Money, Vacations, Liberty, etc.;" "Securing, Dismissing, Criticising, Appreciating, Inspiring the Minister;" "The Minister's Wife;" "The Mission of Laymen;" and other equally interesting themes. Almost every page has quotable sentences, gems of expression and thought. The *Quiet Hints* consider almost all the evils with which the preacher must contend: "Cowardice," "Impatience," "Despondency," "Selfishness," "Dishonesty," "Autocracy," "Vanity," "Discontent," "Pettiness," "Foolishness," "Meanness," "Mannerism," and others. The sermons in *Doctrine and Deed* are upon great themes, such as "God Manifest in Flesh;" "The Reconciliation;" "The Holy Spirit;" "Graded Penalties;" "The Cross;" "Christianity and Wealth;" "Christianity and War." It seems to the reviewer that the argument justifying war in the sermon last mentioned is half-hearted and inconclusive, and marks the one weak spot in this book. The Christian prophet reappears and reasserts himself in the sermon, "Temptation from the Mountain Top," in which he says: "Militarism is the greatest of all existing curses, and the most needless and most intolerable of all historic scourges" (p. 346).

As furnishing ideals and models for sermons and ministry, we know of no recent books that will exceed these volumes in value.

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